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Model Families: Do you know a family or families that are exemplary in their faith and charity in your parish or community? It is time for you to nominate them as Model Families of 2019! The Adult Faith Formation Commission is looking for nominations of model families. Write a short biography of the family and tell us why the family is a model of faith and charity. Please indicate the parish or town of the family. Ask the permission of the family you are nominating. When you have obtained the consent of the family, submit a copy of the short biography to adultfaith@padiocese.ca

A committee will choose 6 families as “Model Families of 2019,” and they will be recognized at the **Family Conference in 2019**. Rewards will be given to the families as well as to the ones who nominated them.

Suggested Materials:

- (1) *Embrace of Hope* (book) by Pope Francis;
- (2) *The Ear of the Heart* (book) by Mother Dolores Hart O.S.B.;
- (3) *Blessed Jerzy Popieluszko: Truth Versus Totalitarianism* (book) by Fr. Brernard Brien;
- (4) *The Evangelizing Parish* (book) by Francis Cardinal Arinze.

For more resources: padiocese.sk.ca or bmjsajonas.com

The Diocesan Family Conference - April 26, 27, & 28 2019

Guest Speakers: Bishop Hector Vila - Bishop of Whitehorse; Dr. Michel MacDonald - Catholic Organization for Life and Family; Jeff & Renee Lockert - Catholic Christian Outreach; FacetoFace Ministries; Cat.Chat; Bishop Albert Thevenot, M. Afr...Join us for the 3 Day Diocesan Family Conference - **Limited Registration; Register before April 5 2019**. For more information, email Fr. Millan Sajonas bmjs1981@gmail.com or adultfaith@padiocese.ca You can also contact the members of the Adult Faith Formation Commission or your local Adult Faith Formation Coordinator. Hoping to see you at the Diocesan Family Conference!

Next issue's contents:

Mark 9:2-13: The Transfiguration of Jesus; Getting to know a patron saint of our diocese; Bible Study, Resources for faith formation, and much more...

Editors:

Sr. Mariette Bilodeau (SK, Canada), Matthew Allen Newland, PhD (QC, Canada), Fr. Millan Sajonas (SK, Canada), and Very Reverend Maurice Fiolleau (Vicar General).

ADULT FAITH FORMATION COMMISSION
Diocese of Prince Albert

IMDVS January 2019

Luke 2:41-50: The Finding of the Child Jesus in the Temple

By Fr. Millan Sajonas

The family of Jesus, Mary and Joseph was a devout Jewish family. They observed Jewish ways and customs, expressed in their good deeds. Mary and Joseph built a home centered on God and His teachings. They were instrumental for the good and strong foundation of the child Jesus, which coincided with God's Will. Under his parents' care, Jesus grew in wisdom, in stature, and in favour with God and His people.

Such an example is illustrated in the Gospel. St. Luke the Evangelist tells us about their family custom of going to Jerusalem for the festival of Passover. After the celebration, on their way home, Jesus could not be found; no one among their party or acquaintances knew where he was. Naturally, the concerned parents went back to Jerusalem to look for the child. Worried, but not without hope, they sought for Jesus. Families centered in the theological virtues of faith, hope and love always find an answer, a solution, when facing a challenge.

Going to the temple, they sought God's help. Perhaps, they went there to implore God to help them to find Jesus. And they were not disappointed. Mary and Joseph discovered Jesus, sitting among the teachers, listening to them, and asking them questions. God listened to the longing of their hearts in response to their prayers, the answer before their eyes. For us in our time, prayer gives time for a pause, clarity, and a moment with God. Solutions come in serenity and discernment, in contemplation of God's plan.

Jesus' family is presented as a model for families. Mary and Joseph went to the temple. How many problems and difficulties could be solved if husbands, wives, and children sought solutions in the solace of prayers and petitions to God? How many problems and difficulties could be solved if husbands, wives, and children cooperated with the promptings of an informed and formed conscience, where God speaks in the recesses of our hearts and minds? Parents have the responsibility to do “parenting” to guide and counsel their child or children, which is a lifelong commitment. Schools should teach essential learning for life not just for the classroom. Moreover, life circumstances should not be treated as general norms or the common basis but dealt with according to context and natural law...based on God's law. As St. Ambrose of Milan says, “Man doesn't find the truth but man must let the Truth find him.” Truth is absolute and unchanging like God. So, how should a challenge in family life be treated? It can be done by persevering in the Truth that comes from God, through beliefs and charitable actions. (Continued in page 2)

(Continued from page 1)

Pursuit for the Lord's Will is not an ideology or agenda, nor does following it mean being naïve about the realities of life. It is grounded in our earthly pilgrimage, the pursuit of good, happiness, and truth, which God alone can provide. Searching is a constant action, for it is derived in the nature of human beings for growth and for progress.

We can only deduce from the ideals of God to know the absolutes: the natural, the good, and the truth. After establishing them and contemplating them, it is only then that we can go and discern what to do with the circumstances and situations. No matter how seemingly rampant and usual these cases are, the challenges many families face, such as divorce, euthanasia, abortion or same-sex attractions, for example, they should not be treated as normal, but rather as circumstances that are to be discerned keeping in mind the Lord's standard and teachings. Teachings, traditions, Scripture, dogmas, and doctrines cannot be confused with pastoral works, concerns, and cares. The latter are applied to strategize on how to journey with those having difficulties and challenges. The journey should always lead to the Lord. Mercy, understanding, and compassion are the tempering attitudes that should be practiced when reaching out to those in painful situations. It is only through God's grace that the right decisions can be taken. Like Mary and Joseph, it begins in seeking the Lord.

Getting to know...St. André Bessette. This Holy Cross Brother, known as "Frere André," has been credited with thousands of cures. He was the founder of St. Joseph's Oratory in Montreal, Canada, perhaps the world's principal shrine in honor of St. Joseph. When he died at the age of 91, it was estimated that close to a million people came to the Oratory to pay their last respects. He was beatified in 1982.

André was the eighth child in a family of 12, and at baptism he was given the name Alfred. At the age of 15, he became a Brother of the Holy Cross. For Forty years, he worked as porter at the College of Notre Dame, until he was needed full time at the shrine of St. Joseph. The Oratory that he built in honor of St. Joseph was solemnly dedicated in 1955 and raised to the rank of a minor basilica. The opening prayer of the Mass describes two characteristics of the spirituality of Brother André: his deep devotion to St. Joseph and his "commitment to the poor and afflicted." He was canonized on October 17, 2010 by Pope Benedict XVI.

His feast day is observed on 6th of January. Frere André is the patron saint of the diocesan house in the city of Prince Albert, Saskatchewan that bears his name. Let us pray through the intercession of St. Brother André: "Lord our God, friend of the lowly, you gave your servant, Brother André, a great devotion to St. Joseph and a special commitment to the poor and afflicted. Through his intercession help us to follow his example of prayer and love and so come to share with him in your glory." (Adapted from EWTN's article on St. André Bessette <https://www.ewtn.com/saintsHoly/saints/A/blandrebessette.asp>)

**Response to a question
on the liceity of a hysterectomy in certain cases**

On July 31, 1993, the Congregation for the Doctrine of the Faith published Responses to Questions Proposed Concerning "Uterine Isolation" and Related Matters. These responses, which retain all of their validity, consider the removal of the uterus to be morally licit when there is a grave and present danger to the life or health of the mother, and hold as illicit, insofar as they are methods of direct sterilization, the removal of the uterus and tubal ligation (uterine isolation) with the intention of making impossible an eventual pregnancy which can pose some risk for the mother.

In recent years some very specific cases have been submitted to the Holy See also concerning the hysterectomy, which, however, present a different issue from that which was examined in 1993, because they regard situations in which procreation is no longer possible. The question and the response, accompanied by an Illustrative Note, that are now being published refer to this new particular case and complete the responses given in 1993.

Question: When the uterus is found to be irreversibly in such a state that it is no longer suitable for procreation and medical experts have reached the certainty that an eventual pregnancy will bring about a spontaneous abortion before the fetus is able to arrive at a viable state, is it licit to remove it (hysterectomy)?

Response: Yes, because it does not regard sterilization.

Illustrative Note

The question regards some extreme cases, recently submitted to the Congregation for the Doctrine of the Faith, that constitute a different issue from that which was given a negative response on July 31, 1993. The element that renders the present question essentially different is the certainty reached by medical experts that in the case of a pregnancy, it would be spontaneously interrupted before the fetus arrives at a state of viability. Here it is not a question of difficulty, or of risks of greater or lesser importance, but of a couple for which it is not possible to procreate.

The precise object of sterilization is to impede the functioning of the reproductive organs, and the malice of sterilization consists in the refusal of children: it is an act against the bonum proles. On the contrary, in the case considered in the question, it is known that the reproductive organs are not capable of protecting a conceived child up to viability, namely, they are not capable of fulfilling their natural procreative function. The objective of the procreative process is to bring a baby into the world, but here the birth of a living fetus is not biologically possible. Therefore, we are not dealing with a defective, or risky, functioning of the reproductive organs, but we are faced here with a situation in which the natural end of bringing a living child into the world is not attainable.

The medical procedure should not be judged as being against procreation, because we find ourselves within an objective context in which neither procreation, nor as a consequence, an anti-procreative action, are possible. Removing a reproductive organ incapable of bringing a pregnancy to term should not therefore be qualified as direct sterilization, which is and remains intrinsically illicit as an end and as a means.

The problem of the criteria to evaluate if the pregnancy could, or could not, continue on to the state of viability is a medical question. From the moral point of view, one must ask if the highest degree of certainty that medicine can reach has been reached, and in this sense the response given is valid for the question, as it has been proposed in good faith.

Furthermore, the response to the question does not state that the decision to undergo a hysterectomy is always the best one, but that only in the above-mentioned conditions is such a decision morally licit, without, therefore, excluding other options (for example, recourse to infertile periods or total abstinence). It is the decision of the spouses, in dialogue with doctors and their spiritual guide, to choose the path to follow, applying the general criteria of the gradualness of medical intervention to their case and to their circumstances.

The Sovereign Pontiff Francis, in the Audience granted to the undersigned Prefect of the Congregation for the Doctrine of the Faith, has approved the above response and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, December 10, 2018.

Luis F. Card. Ladaria, S.I.

Prefect

+ Giacomo Morandi
Titular Archbishop of Cerveteri
Secretary